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NTERVIEW WITH CHAO FU-SAN

While Chao Fu-san, Anglican priest and Dean of Yenching Union Theological Seminary in eking, was in Australia in November as leader of a delegation of four Chinese to a Peace Con-ress in Melbourne, he was interviewed by Francis James, the press representative who accom-anied the Australian Anglican team to China in 1956, and the interview is reported in the iving Church for January 3. Mr. Chao describes himself as "36 years old, married, with two aughters, educated at St. John's University, majoring in history and economics. Then I rained for the ministry. Now I am Dean of Studies at the Yenching Union Seminary in Pe-ing." This Seminary now has 48 students and 17 full time professors, besides a number of art-time teachers. They offer a five year course for senior middle school graduates, in hich Greek is compulsory, with some of the better students also taking Hebrew. He considers he five year course "the equivalent of a good first degree in an English University." They ead theological magazines from the West, and order any book reviewed therein that seems to hem valuable.

Then Mr. James asked about the Cathedral. He said that the chancel has been partitioned ff, and the rest of the building rented to the government as a youth hostel. The Anglicans ow worship in the Congregational Church on the other side of the city, and since he and the nglican Newton Chiang take turns in conducting the services, he says that they have "taken t over," although he adds that it was by express request of the congregation.

When he was asked if the united services were due to government compulsion, he replied, "Not at all. To my knowledge no one has ever suggested that the government interferes in any way in matters of church order. There has been some movement toward unity from the top, as t were. But the main impetus has come from congregations themselves, all over China."

Bishop T.K. Shen's work on a unified prayer book for all of China, a book promised sev-ral years ago, is still in process. Mr. Chao says it is "almost completed." He deplores the resent diversity of prayer book editions, and also the fact of a "low church tradition in Can-on and a high church tradition in Fukien." (Bishop Hinds would turn over in his grave at this escription of his Fukien diocese! This shows that Mr. Chao hasn't been an Anglican too long. His training for the ministry was done with the Methodists in England.)

Mr. James asked about church union and said, "Surely the question of orders is going to e an insuperable obstacle to organic union?" Mr. Chao replied, "You must not say insuper-able! It is a matter of our Lord's will. At the present moment, it is something which has still o be discussed. You know that the Sheng Kung Hui stands firmly on the Lambeth Quadrilateral.

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Overseas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

I do feel that the majority of our bishops enjoy a weighty prestige among all Christians in China. I think this will count, perhaps more than in South India."

Mr. Chao denies categorically that any bishops have been deprived of or inhibited in their pastoral offices. When asked about Bishop Stephen Chang of Hankow, he said that the difficulty there had nothing to do with the bishop or the Sheng Kung Hui, but only with the True Jesus Church. This church, he said, "included a few Holy Rollers, and it was set up during the Japanese occupation. Some of its leaders were arrested on moral grounds."

Mr. James pressed him further: "Well, has any Chinese Anglican bishop been arrested, or sent to do labor on the land?" Answer: "not one. You know all about Bishop Kimber Den. He is now living in retirement with his family. (This sounds rather disingenuous. He sidesteps admitting that Bishop Den actually spent a considerable period in prison.) All the others are working happily in their dioceses, and they are all very well. Bishop Michael Chang, who was very ill a few years ago, has made a wonderful recovery. Even he is now back in his diocese."

He says that it is silly to suppose that he is a Communist. "There is a fundamental incompatibility between Marxism and Christianity." But in practice the two can get along together, "Christians are not treated now in any way that is different from non-Christians." He admits that there may have been some anti-Christian discrimination practiced in the period immediately following Liberation, but claims that that has now entirely disappeared.

Q. "Putting it bluntly, do you hold to the view that western missionaries were just 'imperialist agents' in disguise?" A. "Oh, by no means. A few, no doubt. It depends on what you mean. Be fair about it. Nearly all men naturally love their native land. However hard they try it is impossible to throw off one's education, family, national background and culture. The man who is a missionary is nearly always a stranger to the country where he works. At heart he must be. Some who came to China ceased to be foreign to us. We remember these with great love. Toward the end, there were unfortunately many who were closely connected with the Kuomintang, and it was surely only natural that the government should regard them with suspicion.

"It seems to me that the position in China is just the same as in the rest of Asia, in general terms. The old-style missionary, associated with economic and military penetration, has gone.

"This does seem good to me. It has meant two things for us of the Sheng Kung Hui. The first thing is that, having recovered our self-respect through independence, we can now make a much more significant contribution to the life of our country, and the second thing is that it enables us to meet on equal terms with Anglicans in other countries."

In reply to a question about writing letters to friends in China, he scouts the possibility of any trouble over that, and adds, "I think we are very near the point where wider contacts with Christians in other countries will be useful."

And finally, Mr. James asked him, "What do the clergy do in China in their spare time?" To which we get the delightful answer, "I suppose, the same as the clergy everywhere. We spend our spare time discussing the bishop!"

THE OCTOBER 26 TIEN FENG

This issue has on its front page a picture of the People's Assembly Hall, one of two very impressive new buildings in Peking (The other is the new railway station.) Again in this issue there is practically nothing about church life. Rather, the whole emphasis is on the Great Leap Forward in industrial production. The first article is an interview with a Christian workman in a Shanghai cotton mill, in which he tells how they learned new techniques, learned how to keep the machinery in constant repair, and experimented to find the fastest possible tempo at which to run the machines. Then two pages are given to a description of an industrial exhibit in Shanghai.

Then Shen Ming-sui writes about the productive work of the preachers and Bible women of

Kweilin. We have already reported the Red Light Pickle Factory which they are running. He has this to say about their contribution in practical labor: "The Great Leap Forward of the whole country stimulated us, and we also received direction from the Party, and so we asked for the opportunity to run a factory, and enter the ranks of the Great Leap Forward. We church workers were not many in numbers, and even of those many were old and weak, but our ambitions were large. After several preliminary meetings for discussion, we threw ourselves enthusiastically into the work. Without it costing us one cent we planted a jasmine flower (apparently the kind used in jasmine tea) garden of nearly 10,000 plants, and nearly 50 mou of sweet potatoes. Our older sisters were not willing to be left behind, and they established a shoe factory. In addition we joined with the Catholic Church to establish the Red Light Pickle Factory, and under the direction of the City Defense Bureau we joined with various democratic parties in establishing an iron smeltery. At that time some people laughed at us saying, 'You are so few, how are you going to run all these activities. You will be rushed to death.' But we answered, 'You must take a wider look. Though our numbers are small, we have a great number of supporters. If we have undertaken more than we can carry out, they will help us out, for we all look upon it as a joint enterprise.' And as a matter of fact our Red Light Shoe Factory, and the Red Light Pickle Factory which we run together with the Catholics, are today being successfully run by the clergy of Kweilin, with the help of a few church members. And as to our other activities, such as flower garden, potato farm, and iron smeltery, whether run by us alone or in conjunction with others, they are all proceeding satisfactorily."

He goes on to tell of some of the difficulties they overcame. "We established the Pickle Factory entirely by our own efforts. At first we thought we would need $400. capital, but the Party encouraged us to go it alone. And so we mobilized our resources, every one contributing what he was able, whether of labor, or of skill, or of materials. The Catholics contributed the site, and every one brought from his own home vats, tubs, knives, scales, etc..... At first it didn't look much like a factory, but we went to work in it as though it were one, and it gradually did become one.... From producing only $400. worth of produce the first month, it has grown until in September this year (1959) the monthly rate of production was $15,000." He also speaks enthusiastically of the Shoe Factory, in which a number of white-haired old ladies, working entirely by hand, made 200 pairs of shoes in August and September. He gives a number of examples of the enthusiasm and devotion of several different individuals. One of them is an old retired preacher, who is not assigned to regular work in the Pickle Factory, but he comes every morning of his own accord, and does two chores that other people do not like to do: He sweeps and washes the toilets, and picks the unburned coal out of the ashes.

There is one page of church news, in which the editors have gathered together reports from different places of the ways in which various churches celebrated the October 1 Festival. Some did it by especially increasing production, some, especially Kwangsi, by handing over to the Party the manuscript of a history of the imperialistic crimes of the missionaries, others by special meetings in the churches. Nanking, Canton, Kaifeng, and Shasi are named as places where the Christians took part in a big city parade. Of Nanking it is said that both young and old were in the Christian section of the parade, proudly marching before the reviewing stand. One old man was exhorted not to undertake the physical strain of the parade, but he would not listen, saying, "Your intentions are good, but I am determined to march. I have lived through several dynasties, but have never felt as fortunate as today. When I see what our country has done, I feel ten years younger."

Two non-political articles serve to maintain the religious tone of the magazine. One is a short sermon on the text, "What good thing shall I do that I may inherit eternal life?" The other is a meditation on "The Words and Works of God," based on the 19th Psalm.

The re-writing of missionary history in order to show the missionaries in the worst possible light continues in this issue: First is an article by Sun Hsi-pei, telling about the aggressive activities of David Duncan Main in establishing a hospital in Hangchow. Then a short note attacks a Mr. Ashley who was, shortly before Liberation, on the staff of the Pei-ying Middle School in Canton as a representative of the United Brethren. Then comes an article entitled "American Imperialism and Opium." One page is given to a description of a new movie, entitled "Lin-Tse-hsu." This was the name of the Viceroy of Kuangtung Province at the time of the Opium War, and it is easy to imagine the anti-foreign tone which the Communists would give to the reconstruction of this historical episode. The writer urges all Christians to see this picture because of its educational value.

THE NOVEMBER 9 TIEN FENG

Again we have to report on an issue of Tien Feng in which there is practically nothing about typical church activities, but all given instead to reports of Christians, lay and clerical, at work on the economic front. The new slogan "More, faster, better, more economical" (To, k'uai, hao, sheng), and a correlative slogan "Gird up your loins" are repeated again and again in these articles as a stimulus to more intense productive activity. The first article is just reprinted from the People's Daily, telling how a Shanghai fountain pen factory stepped up production. The next article is an original article for Tien Feng, describing the work of a Christian woman worker in a dyeing works in Shanghai. She had been publicly honored as one of Shanghai's "advanced workers."

The work of preachers on the economic front is described in two articles, one telling of the Lanchow Three Self Dairy, and the other of Shanghai preachers in a brick factory at Kiating. The Dairy has been running for two years, and under the leadership and direction of the Party has now increased to the place where it has 12 cows and 30 goats. Due to the preachers' inexperience and the difficulty of procuring fodder, the animals had not done very well at first, being very thin and often sick. Then a Study session pepped them up to working harder, and since then production has been steadily increasing. On September 21 the Religious Affairs Bureau called a meeting at the Dairy, at which all the religious personnel of the city were present. At this meeting the manager of the Dairy was especially praised. The other article, written by Shih Ch'i-kuei, tells how some 25 of Shanghai's Christian workers went to Kiating for four months to work in a brick factory. While they were there the "to k'uai hao sheng" campaign was in full swing, and they found it possible to shorten the burning time for a kiln of bricks from the 70 hours previously required to about 36 hours, and to increase the load in one kiln from 46,000 bricks to 140,000 bricks.

(To be continued)

A NANKING PICTURE

We have often quoted Bishop K.H. Ting, President of Nanking Theological Seminary. Now we have a chance to quote Mrs. Ting, writing about the neighborhood in Nanking where they live. Their home is on Mo-tsou-lu, evidently the home formerly occupied by the Hubert Sones. Their oldest son Yen-jen, 11 years old, is a Young Pioneer. The former "thieves market" on the sidewalks of Mo-tsou-lu has entirely disappeared, as the former participants now all have regular jobs and are not dependent on such precarious peddling. The Ming Deh Girls School across the street has been enlarged to take care of 2,000 elementary children of the district, and there is even an annex on the east side of the street. Before eight the street is full of children, but between eight in the morning and four in the afternoon scarcely a child is seen, as all are in school. She, herself, teaches in the University - with the university reorganization we cannot tell just where she would go for this, but quite possibly to the old University of Nanking campus. A hospital, a bank, a department store, and a cinema have been added to the attractions of Mo-tsou-lu. The beautiful Han Chung Church (CCC), has received a fresh coat of paint inside and out. "Surrounding it is a new green lawn which neighborhood mothers and children frequent - indicating a new relationship between the church and the people. The congregation is very diversified, including housewives, workingmen, old and young. They are served by the staff of three, the pastor, woman evangelist and youth worker." (Taken from an article in the October 1959 China Reconstructs).

MISSIONARY NEWS

William B. Pettus, for many years President of the College of Chinese Studies in Peking, died in Berkeley, California, on December 8, 1959.

Dr. Samuel H. Leger, former Congregational missionary in Foochow and later in North China, died in Los Angeles on January 5 at the age of 69. An accomplished linguist, he revised an older Foochow dialect-English dictionary, the revision being published in Shanghai in 1929.

CHURCH NEWS

A letter from Soochow, dated December 21, 1959, the day after Christmas Sunday, tells us that a congregation of over 700 worshipped together on that Sunday, and that more than thirty were baptized. The writer emphasizes that these new churchmembers represent a higher type of convert than was common before Liberation. "Then many were attracted by extraneous baubles, like children in a kindergarten, now they join the church because their hearts have been deeply touched by the Spirit of God."